DR. CHINIQUY TO "TRUTH."

SOME SEVERE REFLECTIONS UPON THE LATTER'S STATEMENTS.

(To the Editor of the "Witness.")

Sir,—Before answering the last abusive article under the name of 'Truth,' allow me to make a few friendly remarks.

First, as I always sign my articles with my name, ought you not to force my calumniators to also give their own names to the public? The great majority of them would prefer to keep silent, than to be publicly known under their true colors and their silence would save you a great deal of trouble.

Second. Please do not continue to omit the best part of my answers, as you have too often done till now. I do not fear to meet my adversaries on any ground on which they attack me, provided you allow me the use of my two arms in the conflict. But I protest against the habit you have to tie one of my arms, by curtailing my answers.

I know well that my answers, sometimes, are pretty long. But it is not my fault, I am dragged, in spite of myself, by my adversaries, on so many grounds, that I must follow them. You know it well; it takes less time to demolish a house, than to build it up; so it is for every moral or historical question. It takes more space and time to develop and prove than to deny them.

Now, let us meet Mr. 'Truth.' You know well that he is 'untrue' when he says 'He (Chiniquy) confesses that when in the confessional he abused the sacred character of his office to pollute his female penitents.' I never confessed such a thing. But to better understand the untruthfulness of 'Mr. Truth,' let your readers get 'The Priest, the Woman and the Confessional,' at the book store of Mr. Grafton, on St. James street.

Third. This question of auricular confession is of an infinite importance. Every Protestant as well as Catholic, ought to study and understand it today. For some perfidious ministers, (who are nothing else than disguised Jesuits) are at work to bring back the degrading and demoralizing institution into usage again among the Protestants. It is a crime to remain ignorant any longer of the deadly poison administered to the penitent by his confessor. The recent public scandal of Guyot, on that subject, ought to show the necessity for every husband and every father of studying that question. For, here, I solemnly declare, that Guyot is not an exceptional case, as the ecclesiastical authorities of Rome have said; it is the general rule. For one father confessor who is detected, as Guyot was, there are ninety who remain known only to the unfortunate and secret victims of auricular confession.

Fourth. This is not the saying of the old, infamous apostate Chiniquy, as they cal me in the Church of Rome, it is the saying of one of the infallible and most holy popes, called Paul IV. Yes, it is a holy and infallible pope that, declared that, in his encyclical of the 18th January, 1556. In that public document the infallible pope, says he has heard, that in many places, the father confessors seduce their female penitents. (I hope Mr. 'Truth' will not accuse me of having taught that interesting fact to his holy pope, in 1556.) In order to put a stop to those abominable practices of the father confessors, a bull was published by him, by which all the girls and married women who had been seduced into sin by their father confessors, were ordered to denounce them; and a certain number of high church officers of the Holy Inquisition were authorized to take the depositions of the fallen penitents. The thing was at first tried at Seville, one of the principal cities of Spain. When the edict was first published the number of women who felt bound in conscience to go and depose against their holy (?) father confessors was so great, that though there were thirty notaries and as many inquisitors, to take the depositions, they were unable to do the work in the appointed time. Thirty days more were given, but, the inquisitors were so overwhelmed with the number of depositions, that another period of time of thirty days was granted. But this again was found insufficient. At the end it was found that the number of priests who had destroyed the purity of their fair penitents was so great, that it was impossible to punish them all. The inquest was given up, and the guilty confessors remained unpunished.

Several attempts of the same kind have been tried by other popes, but with about the same results. And, if the present Pope would try the same thing in Montreal, Quebec, and through all Canada and the United States, it would be with the same result also. For poor human nature is the same on this continent of America as it is in Spain, Italy and France. There would not be a sufficient number of lawyers and notaries on this continent of America to take the depositions of the married and unmarried women who

have been scandalized through auricular confession, if they were honest enough to declare it, though all the lawyers and notaries would work day and night for thirty, sixty or ninety days. Everywhere, with few exceptions, auricular confession is a bottomless abyss of iniquity for the poor, weak bachelor and his not less weak penitent.

Fifth. 'Mr. Truth' writes a most blasphemous sentence when he says that the confessional is 'one of God's gifts to men.' For he knows very well that there is not a single word of it in the Gospel. Auricular confession is of pagan origin.

Sixth. Christ himself opposed auricular confession when he said to the sinners of all times, 'Come unto me and I will give you rest.' The Holy Ghost forbade auricular confession when he ordered Paul to write the immortal sentence:—'Let no corrupt communication proceed out of your mouth.'

Seventh. When 'Truth' asks me again to make an oath to prove that his theologians oblige the married or unmarried females to pour into the ears of their bachelor confessors all their impure actions, desires, thoughts, words and even dreams, it is just as if asking me to swear that there is a city called Montreal, in Canada. It is a public, an incontrovertible, undeniable fact. I give him here the names of five of them, with the pages of their books. I could give the names of many more, if necessary. I do more than that; I put into your hands my volume 'The Priest, the Woman, and the Confessional,' at the pages 290, 291, 292, 293, 294, 295 and 296 of which you will find in Latin, the very damning questions on which the most refined ladies as well as the most timid and modest girls must answer. I invite the husbands and the fathers of families to go to your office to read those matters; and then tell me if there are any vile men in Montreal, outside of the priests of Rome, to speak on such questions with their wives and daughters. I will ask them what must be the thoughts, the aspirations, the inclinations of both priests and penitent females after conversing on those subjects for a quarter or half-an-hour.

Eighth. Mr. 'Truth' brings again the famous comparison of the body physicians with the physicians of the soul, sent by the Pope to cure the spiritual diseases of mankind. But I deny and reject the comparison in toto. First, the art and science of the physicians are approved and praised in many places of the holy scriptures. But the art and science of the confessor are nowhere to be found in the holy records. The dogma of auricular confession is nothing else than a most stupendous imposture, imposed on the poor slaves of the Pope in the year 1215, as the impious dogma of the immaculate conception was saddled on the back of the Romanists, under our own eyes, in the year 1854 and the absurd, ridiculous and blasphemous dogma of the infallibility of the pope was in 1870.

As 'Truth' has the brazen face to deny again what I said about the necessity imposed on the poor blind slave of the pope, called father confessor, to put questions on the most immoral and impure subjects, I will again quote the unimpeachable authorities of his own church, with the name and the page of their books. At the schools of those teachers, the priests must learn by heart the most unmentionable and many times monstrous forms of infamies and impurities and when his memory, his heart, his intellect are well soaked in those dark, filthy, bottomless waters of Sodom, he is not only allowed, but he is bound to interrogate his young and old penitents, male and female, on those horrors.

Here are the very words, not of Chiniquy, but of the Church of Rome, speaking through Dens, Liguori, Debreyne, Kenrick, etc.: 'Lest the confessor should indolently hesitate in tracing out the circumstances of any sin, let him have the following versicle of circumstances in readiness:

In Latin—Quis? Quid? Ubi? Quibus auxilus? Cur? Quomodo? Quando?

In English—Who? What? Where? With whom? Why? How? When? Dens, vol 6, page 123. Liguori, vol. 2, page 464.

Ninth. But as 'Truth' has positively denied what I said about the nature of the questions put by the confessor I will again give my unimpeachable authority, which is the famous book 'Miroir du Clergy.'

'Miroir du Clergy,' page 357: 'It is necessary that the confessor should know everything on which he has to exercise his judgment. Let him then with wisdom and subtility interrogate the sinners on the sins which they may be ignorant of or conceal through shame!'

I know very well that the shrewd Church of Rome, in order to throw dust into the eyes of the public, on those abominable and infamous questions, says: 'Those questions must be put with great prudence, in order not to scandalize the penitents,' etc., etc.

Well, sir, this is just as if I were telling you: 'Put the right hand of your boy into those burning coals, for 5 or 10 minutes. But this must be done with such care and prudence that it will not be burned!'

This cunning advice to the confessors, to be very prudent when putting these infamous questions, in order not to scandalize their fair penitents, was just as if you were telling one of your daughters: 'Dip your white dress into this bucket of black ink, but do that with so much wisdom and prudence that your white dress will not be spoiled.'

It is the old story of Adam and Eve in the earthly paradise: 'Take that fruit and eat it. There is no sin in that. You will not die. . . . . It is the contrary; you will become as God himself.'

C. CHINIQUY.

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